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the younger brother of the deceased, whom the widow is supposed to marry, 3) from a master and a servant woman or slave. In such cases the child is not considered kharami, but nikokhsiz, i. e., born without a wedding, outside wedlock, and remains a member of the family, is not despised, and even inherits on an equal basis with the other children.

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It is said by the baksy (sorcerer) Aike, of the Kurama uyezd, that when a woman in labor cannot give birth (balany bittirmeydi) or is giving birth improperly (egri), the sorcerer calls in the spirit Nurperi and others to give her more strength. According to the evidence of E. A. Aleksandrov, during birth they always send for a sorcerer, if there is one in the neighborhood.

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When the moment arrives for the delivery of the child, one woman takes the woman in labor in her arms, placing her knees to the latter's spine, and presses her stomach. The woman in labor says: Press, press! (tart, tart). If the woman's strength is not great enough, a dzhigit /rider/ takes her place. Levshin says that everyone entering the tent during this event is supposed to give the woman in labor a skirt and say: Go out (chyk). According to Torgai this is not done. /98/ When the afterbirth (ui or dzholdas) does not appear soon after the birth of the child, a woman takes a pestle from a mortar (kelesab) and starts to pound the ground in the courtyard. She asks: Has it come out? (tusti me). The women inside the tent answer three times: It came out! (tusti).

Neighbors who know of the confinement do not enter the tent, but anyone who enters accidently, man or woman say: It is born, it is born (tuar, tuar), and must tear half his clothing (itegin yirtady), to make the labor easier. When the woman in labor is in great pain, they assume that the child is in reverse position (ters kel'di). Then one woman lifts the woman in labor with the legs up, asking one of the old women: Is it straight or reversed? (ong ba terebe). The latter answers three times: straight (ong). After this the woman in labor is put back on the ground. [845]

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An hour after the delivery, when the woman who has given birth is bleeding, she is sometimes being pressed down (basady) by the blood demon (albasty) Martu. (1) Martu will cause her death if a man or a

1. Martu never frightens men.

428 For the most part the father gives his oldest son preference, but this depends on his good
[178] will. Divisions of families used to be encountered more rarely, for danger forced them to move as nomads with large auls. Now this reason for keeping together is considerably less urgent, and ties of kinship in general are beginning to lose their importance.

844 Birth. The Kazakh appears in the world without causing any particular worries to his relatives. Only when there is a difficult
[754] birth do they call in the assistance of their own doctors, that is, conjurers and sorcerers. It is self-evident that in most cases their devices are actually harmful. In fortunate cases they consist only of whisperings and grimaces, but in more decisive instances more
846 violent measures are taken. In most cases little peace is allowed the woman who has borne the child. Rest before and after delivery is
553 set at a very short period. The mother has /342/ only one right: to name her newborn child. She does this in a very original way, acting entirely upon inspiration, often naming the child after the first object she happens to look at after the birth. As a result names occur like It-Ayak, that is, dog's leg, and so forth. Sometimes, however, they name them for Moslem saints, adding to the name the word Ir (Man), thus- Ir Ali, Ir Mohammed, and so on.

852 Circumcision is performed according to Moslem law while the mullahs read prayers, and in general is circumcision inaugurated by festivities, but does not occur until after the third year.

000 Marriage. Usually the Kazakhs, especially